

ΙΟΥΔΑΙΑΝΟΥ ΑΤΤΟΚΡΑΤΟΡΟΣ ΚΑΤΑ
ΓΑΛΙΛΑΙΩΝ ΛΟΓΟΣ Α¹

- 39 A Καλῶς ἔχειν ἔμοιγε φαίνεται τὰς αἰτίας ἐκθέσ-
θαι πᾶσιν ἀνθρώποις, ὑφ' ὧν ἐπέισθην ὅτι τῶν
39 B Γαλιλαίων ἡ σκευωρία πλάσμα ἐστὶν ἀνθρώπων
ὑπὸ κακουργίας συντεθέν. ἔχουσα μὲν οὐδὲν θείου,
ἀποχρησαμένη δὲ τῷ φιλομύθῳ καὶ παιδαριώδει
καὶ ἀνοήτῳ τῆς ψυχῆς μορίῳ, τὴν τερατολογίαν
εἰς πίστιν ἤγαγεν ἀληθείας.
- 41 E Μέλλων δὲ ὑπὲρ τῶν πρώτων λεγομένων
δογμάτων ἀπάντων ποιεῖσθαι τὸν λόγον, ἐκείνο
βούλομαι πρώτον εἰπεῖν, ὅτι χρὴ τοὺς ἐντυγχά-
νοντας, εἴπερ ἀντιλέγειν ἐθέλοιεν, ὥσπερ ἐν δικα-
στηρίῳ μηδὲν ἔξωθεν πολυπραγμονεῖν μηδέ, τὸ
λεγόμενον, ἀντικατηγορεῖν, ἕως ἂν ὑπὲρ τῶν παρ'
42 A αὐτοῖς² ἀπολογήσονται. ἄμεινον μὲν γὰρ οὕτω,
καὶ σαφέστερον ἰδίαν μὲν ἐνστήσασθαι πραγμα-
τείαν, ὅταν τι τῶν παρ' ἡμῖν εὐθύνειν θέλωσιν, ἐν
οἷς δὲ πρὸς τὰς παρ' ἡμῶν εὐθύναι ἀπολογοῦνται,
μηδὲν ἀντικατηγορεῖν.
- 42 E Μικρὸν δὲ ἀναλαβεῖν ἄξιον, ὅθεν ἡμῖν ἤκει καὶ
ὅπως ἔννοια θεοῦ τὸ πρῶτον, εἶτα παραθεῖναι τὰ
παρὰ τοῖς Ἑλλησι καὶ παρὰ τοῖς Ἑβραίοις ὑπὲρ

¹ The marginal numbers in Neumann's text represent the paging of the edition of Cyril by Spanheim, 1696, as rearranged

AGAINST THE GALILAEANS

Book I

It is, I think, expedient to set forth to all mankind the reasons by which I was convinced that the fabrication of the Galilaeans is a fiction of men composed by wickedness. Though it has in it nothing divine, by making full use of that part of the soul which loves fable and is childish and foolish, it has induced men to believe that the monstrous tale is truth. Now since I intend to treat of all their first dogmas, as they call them, I wish to say in the first place that if my readers desire to try to refute me they must proceed as if they were in a court of law and not drag in irrelevant matter, or, as the saying is, bring counter-charges until they have defended their own views. For thus it will be better and clearer if, when they wish to censure any views of mine, they undertake that as a separate task, but when they are defending themselves against my censure, they bring no counter-charges.

It is worth while to recall in a few words whence and how we first arrived at a conception of God; next to compare what is said about the divine among the Hellenes and Hebrews; and finally

by Neumann. In the Introduction to his edition he defends his rearrangement of the text of Aubert 1638, given by Spanheim.

² τῶν παρ' αὐτοῖς Neumann; MS. τῶν πρώτων Gollwitzer would retain, taking ὑπὲρ τῶν πρώτων = πρὸς τὰ πρώτα.

THE EMPEROR JULIAN

- 43 A τοῦ θεοῦ λεγόμενα, καὶ μετὰ τοῦτο ἐπαυερέσθαι τοὺς οὔτε Ἑλληνας οὔτε Ἰουδαίους, ἀλλὰ τῆς Γαλιλαίων ὄντας αἰρέσεως, ἀνθ' ὅτου πρὸ τῶν ἡμετέρων εἶλοντο τὰ παρ' ἐκείνοις, καὶ ἐπὶ τούτῳ, τί δὴ ποτε μηδ' ἐκείνοις ἐμμένουσιν, ἀλλὰ κακέων ἀποστάντες ἰδίαν ὁδὸν ἐτράπουτο. ὁμολογήσαντες μὲν οὐδὲν τῶν καλῶν οὐδὲ τῶν σπουδαίων οὔτε τῶν παρ' ἡμῖν τοῖς Ἑλλησιν οὔτε τῶν παρὰ τοῖς ἀπὸ Μωυσέως Ἑβραίοις,¹ ἀπ' ἀμφοῖν δὲ τὰς παραπεπηγυίας τούτοις τοῖς ἔθνεσιν ὥσπερ τινας
- 43 B Κήρας δρεπόμενοι, τὴν ἀθεότητα μὲν ἐκ τῆς Ἰουδαϊκῆς ῥαδιουργίας, φαῦλον δὲ καὶ ἐπισεσυρμένον βίον ἐκ τῆς παρ' ἡμῖν ῥαθυμίας καὶ χυδαιότητος, τοῦτο τὴν ἀρίστην θεοσέβειαν ἠθέλησαν ὀνομάζεσθαι.
- 52 B "Ὅτι δὲ οὐ διδακτόν, ἀλλὰ φύσει τὸ εἰδέναι θεὸν τοῖς ἀνθρώποις ὑπάρχει, τεκμήριον ἡμῖν ἔστω πρῶτον ἢ κοινὴ πάντων ἀνθρώπων ἰδία καὶ δημοσία καὶ κατ' ἀνδρα καὶ ἔθνη περὶ τὸ θεῖον προθυμία. ἅπαντες γὰρ ἀδιδάκτως θεῖόν τι πεπιστεύκαμεν, ὑπὲρ οὗ τὸ μὲν ἀκριβὲς οὔτε πᾶσι ῥάδιον γινώσκειν οὔτε τοῖς ἐγνωκόσιν εἰπεῖν εἰς πάντας δυνατόν. . . . ταύτη δὴ τῇ κοινῇ πάντων ἀνθρώπων ἐννοία πρόσεστι καὶ ἄλλη. πάντες γὰρ οὐρανῶ καὶ τοῖς ἐν αὐτῷ φαινομένοις θεοῖς οὕτω δὴ τι φυσικῶς προσηρτήμεθα, ὡς καὶ εἴ τις ἄλλον ὑπέλαβε παρ' αὐτοὺς τὸν θεόν, οἰκητήριον αὐτῷ πάντως τὸν οὐρανὸν ἀπένειμεν, οὐκ ἀποστήσας αὐτὸν τῆς γῆς, ἀλλ' οἶον ὡς εἰς τιμιώτερον τοῦ

¹ Klimek would delete 'Ἑβραίοις as a gloss.

² Some words are lost.

AGAINST THE GALILAEANS

to enquire of those who are neither Hellenes nor Jews, but belong to the sect of the Galilaeans, why they preferred the belief of the Jews to ours; and what, further, can be the reason why they do not even adhere to the Jewish beliefs but have abandoned them also and followed a way of their own. For they have not accepted a single admirable or important doctrine of those that are held either by us Hellenes or by the Hebrews who derived them from Moses; but from both religions they have gathered what has been engrafted like powers of evil, as it were, on these nations—atheism from the Jewish levity, and a sordid and slovenly way of living from our indolence and vulgarity; and they desire that this should be called the noblest worship of the gods.

Now that the human race possesses its knowledge of God by nature and not from teaching is proved to us first of all by the universal yearning for the divine that is in all men whether private persons or communities, whether considered as individuals or as races. For all of us, without being taught, have attained to a belief in some sort of divinity, though it is not easy for all men to know the precise truth about it, nor is it possible for those who do know it to tell it to all men. . . .¹ Surely, besides this conception which is common to all men, there is another also. I mean that we are all by nature so closely dependent on the heavens and the gods that are visible therein, that even if any man conceives of another god besides these, he in every case assigns to him the heavens as his dwelling-place; not that he thereby separates him from the earth, but he so to speak establishes the King of

THE EMPEROR JULIAN

παντὸς ἐκείνο τὸν βασιλέα καθίσας τῶν ὄλων ἐφορᾶν ἐκείθεν ὑπολαμβάνων τὰ τῆδε.

- 69 B Τί δει μοι¹ καλεῖν Ἑλληνας καὶ Ἐβραίους ἐνταῦθα μάρτυρας; οὐδεὶς ἔστιν, ὃς οὐκ ἀνατείλει μὲν εἰς οὐρανὸν τὰς χεῖρας εὐχόμενος, ὀμνύων δὲ θεὸν ἦτοι θεούς, ἔννοϊαν ὄλως τοῦ θείου λαμβάνων, ἐκείσε φέρεται. καὶ τοῦτο οὐκ ἀπεικότως ἔπαθον. ὀρῶντες γὰρ οὔτε πληθυνόμενον² οὔτε ἐλαττούμενον τι τῶν περὶ τὸν οὐρανὸν οὔτε τρεπόμενον οὔτε πάθος ὑπομένον τι τῶν ἀτάκτων, ἀλλ' ἐναρμόνιου μὲν αὐτοῦ τὴν κίνησιν, ἐμμελῆ δὲ τὴν τάξιν,
- 69 C ὠρισμένους δὲ φωτισμοὺς σελήνης, ἡλίου δὲ ἀνατολὰς καὶ δύσεις ὠρισμένας ἐν ὠρισμένοις αἰεὶ καιροῖς, εἰκότως θεὸν καὶ θεοῦ θρόνον ὑπέλαβον. τὸ γὰρ τοιοῦτον, ἅτε μηδεμιᾶ προσθήκῃ πληθυνόμενον μηδὲ ἐλαττούμενον ἀφαιρέσει, τῆς τε κατ' ἀλλοίωσιν καὶ τροπῆν ἐκτὸς ἰστάμενον μεταβολῆς πάσης καθαρεύει φθορᾶς καὶ γενέσεως, ἀθάνατον δὲ ὃν φύσει καὶ ἀνώλεθρον παντοίας ἐστὶ καθαρὸν κηλίδος· αἰδίου δὲ καὶ ἀεικίνητον, ὡς ὀρῶμεν, ἦτοι
- 69 D παρὰ ψυχῆς κρείττονος καὶ θειοτέρας ἐνοικούσης αὐτῷ, ὥσπερ, οἶμαι, τὰ ἡμέτερα σώματα παρὰ τῆς ἐν ἡμῖν ψυχῆς, φέρεται κύκλῳ περὶ τὸν μέγαν δημιουργόν, ἢ πρὸς αὐτοῦ τοῦ θεοῦ τὴν κίνησιν παραδεξάμενον τὸν ἄπειρον ἐξελίττει κύκλον ἀπαύστω καὶ αἰωνίῳ φορᾷ.

¹ Gollwitzer deletes μοι.

² οὔτε πληθυνόμενον Klimek adds, cf. 69 C.

¹ Cf. *Oration* 6. 183c, Vol. 2.

AGAINST THE GALILAEANS

the All in the heavens¹ as in the most honourable place of all, and conceives of him as overseeing from there the affairs of this world.

What need have I to summon Hellenes and Hebrews as witnesses of this? There exists no man who does not stretch out his hands towards the heavens when he prays; and whether he swears by one god or several, if he has any notion at all of the divine, he turns heavenward. And it was very natural that men should feel thus. For since they observed that in what concerns the heavenly bodies there is no increase or diminution or mutability, and that they do not suffer any unregulated influence, but their movement is harmonious and their arrangement in concert; and that the illuminations of the moon are regulated, and that the risings and settings of the sun are regularly defined, and always at regularly defined seasons, they naturally conceived that the heaven is a god and the throne of a god.² For a being of that sort, since it is not subject to increase by addition, or to diminution by subtraction, and is stationed beyond all change due to alteration and mutability, is free from decay and generation, and inasmuch as it is immortal by nature and indestructible, it is pure from every sort of stain. Eternal and ever in movement, as we see, it travels in a circuit about the great Creator, whether it be impelled by a nobler and more divine soul that dwells therein, just as, I mean, our bodies are by the soul in us, or having received its motion from God Himself, it wheels in its boundless circuit, in an unceasing and eternal career.

² Cyril 70A ridicules Julian for confusing here a god with a throne; but *καὶ* can be interpreted "or."

THE EMPEROR JULIAN

- 44 A Οὐκοῦν Ἕλληνες μὲν τοὺς μύθους ἔπλασαν ὑπὲρ
 τῶν θεῶν ἀπίστους καὶ τερατώδεις. καταπιεῖν
 44 B γὰρ ἔφασαν τὸν Κρόνον τοὺς παῖδας¹ εἶτ' αὐθις
 ἐμέσαι. καὶ γάμους ἤδη παρανόμους· μητρὶ γὰρ
 ὁ Ζεὺς ἐμίχθη καὶ παιδοποιησάμενος ἐξ αὐτῆς
 ἔγημε μὲν αὐτὸς τὴν αὐτοῦ θυγατέρα, μᾶλλον δὲ
 οὐδὲ ἔγημεν, ἀλλὰ μιχθεὶς ἀπλῶς ἄλλῳ παραδέ-
 δωκεν² αὐτήν. εἶτα οἱ Διονύσου σπαραγμοὶ καὶ
 μελῶν κολλήσεις. τοιαῦτα οἱ μῦθοι τῶν Ἑλλήνων
 75 A φασίν. τούτοις παράβαλλε τὴν Ἰουδαϊκὴν διδασ-
 καλίαν, καὶ τὸν φυτευόμενον ὑπὸ τοῦ θεοῦ παρά-
 δεισον καὶ τὸν ὑπ' αὐτοῦ πλαττόμενον Ἀδάμ, εἶτα
 τὴν γινομένην αὐτῷ γυναῖκα. λέγει γὰρ ὁ θεός
 "Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον· ποιήσωμεν
 αὐτῷ βοηθὸν κατ' αὐτόν," πρὸς οὐδὲν μὲν αὐτῷ
 τῶν ὄλων βοηθήσασαν, ἐξαπατήσασαν δὲ καὶ
 γενομένην παραίτιον αὐτῷ τε ἐκείνῳ καὶ ἑαυτῇ
 75 B τοῦ πεσεῖν ἔξω τῆς τοῦ παραδείσου τρυφῆς.
 Ταῦτα γὰρ ἐστὶ μυθώδη παντελῶς. ἐπεὶ πῶς
 εὐλογον ἀγνοεῖν τὸν θεόν, ὅτι τὸ γινόμενον ὑπ'
 αὐτοῦ πρὸς βοήθειαν οὐ πρὸς καλοῦ μᾶλλον, ἀλλὰ
 86 A πρὸς κακοῦ τῷ λαβόντι γενήσεται; τὸν γὰρ ὄφιν
 τὸν διαλεγόμενον πρὸς τὴν Εὐάν ποδαπῇ τιμῇ
 χρῆσθαι φήσομεν διαλέκτῳ; ἄρα ἀνθρωπεία; καὶ
 τί διαφέρει τῶν παρὰ τοῖς Ἕλλησι πεπλασμένων
 89 A μύθων τὰ τοιαῦτα; τὸ δὲ καὶ τὸν θεὸν ἀπαγορεύειν
 τὴν διάγνωσιν καλοῦ τε καὶ φαύλου τοῖς ὑπ'
 αὐτοῦ πλασθείσιν ἀνθρώποις ἄρ' οὐχ ὑπερβολὴν

¹ Before εἶτ' Neumann adds καί, but this is not necessary.

² παρέδωκεν Klimek.

¹ Persephone.

² Hades.

END OF SAMPLE TEXT



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